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And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
—John 3: 13



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THIS WEEK'S COVER

AMONG the legends of the modern Red Indian, handed down to him from generations dating into antiquity, is the story of a great White God who visited his ancestors. This deity organized governments and taught virtues of peace, harmony and love. Christ referred to His "other sheep" that He was to visit. Did He mean the peoples of the western continents? Was Christ the White God of the Indian legends of the past? See page 630.



IN THIS ISSUE

THE STAR reprints from its archives an account of a famous poet's first impressions of the Church. See page 634.

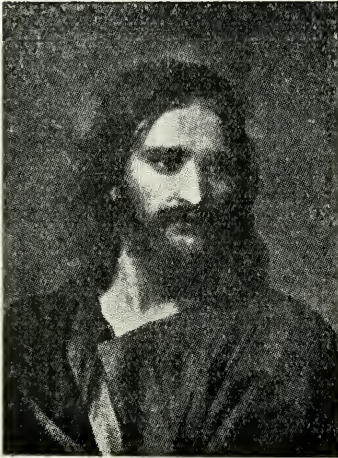
To what did the Master refer when He said, "Upon this rock I will build my Church"? See page 626.

“Whom Say Ye That I Am?”

By ELDER GUNNAR RASMUSSEN

WALKING with His apostles in the vicinity of Mt. Hermon in the northern extremity of Galilee, Jesus asked them the startling question, “Whom do men say that I the Son of Man am?”

It was in the second year of His ministry. The apostles had recently returned from the mission on which He had sent them to preach repentance to the people of Palestine. Through their labours the story of Christ and His activities had spread throughout the land. Everywhere people were discussing Him. Who is He? Where did He come from? How did He obtain the power to perform the miraculous deeds credited to Him?



The Christ

This was the first time since their return that He had enjoyed a little privacy with them. He was anxious to find out what people really thought of Him. So as they walked with Him, He asked them, “Whom do men say that I the Son of Man am?”

No enthusiasm marked the answer. There was no intimation that the people realized His divine origin. Most people—even the hard-necked Scribes and Pharisees—seemed to acknowledge that He was an unusual personage deserving perhaps some attention. However, no one had expressed a higher identity of Him than that He may be one of the Old Testament prophets. They told Him, “Some say that thou art John the Baptist, some, Elias; and others, Jeremiah.” Because Jesus appeared in His ministry more definitely after John the Baptist had been beheaded by Herod Antipas, that conscience-stricken ruler immediately became afraid that Jesus were John risen from the dead to seek vengeance on Herod for the cowardly deed.

Receiving no recognition in their answer He asked them another question, more pointed, more searching, and more direct than the first one, “But whom say ye that I am?”

For more than two years of His ministry most of the apostles had been in almost daily association with Him. They were witnesses of His miraculous powers. Through His intervention the blind saw, the lame walked, the deaf heard, the dumb spoke, and the dead arose. Lepers were cleansed and evil spirit were cast from appropriated bodies.

In the sermon on the mount they had heard Him teach as

one having authority. They had heard Him speak as no man had ever spoken before. They had been charmed with His divine philosophy which He presented in eloquent simplicity and illustrated with the common experiences of every day life.

They had seen Him arise in regal majesty and still the raging tempest by the quiet words, "Peace, be still." They had heard prejudiced Pharisees declare that He performed miracles through the aid of Lucifer.

They had seen Nazareth reject Him and Jerusalem planning His destruction. They had seen this hatred and bitterness deepen until His every move was watched and guarded by spies engaged by His enemies to gather evidence to be used against Him in the Sanhedrin.

No other persons had seen the Master in all the varied circumstances of His ministry as had the apostles. They had seen Him glorified by the multitude. They had seen Him insulted by the religious leaders of the day.

Undoubtedly many of these experiences passed in hurried review before them as Jesus propounded that piercing question, "But whom say ye that I am?"

But the question had hardly come from the Master's lips than affectionate Peter hastened to reply in behalf of his brethren in the quorum of the Twelve. Unhesitatingly came the answer, "Thou art the Christ, the Son of the living God."

Certainly there was nothing wavering in that answer. It was as concise, positive and emphatic as any answer could be. Certainly it was different to the answer of His first question, "Whom do men say that I the Son of Man am?" It was not, "Some say," or "We say," or "I say," but an emphatic, "THOU ART."

Even though the many wonderful experiences of the previous two years may have flashed through Peter's mind as Christ asked the second question, his answer did not come as a result of his personal observation during his prolonged association with Jesus. That answer was the expression of an inward conviction wrought by God's spirit. It was God's revelation to the Apostle Peter. Of this Christ testified in His immediate comment on Peter's confession.

You can just feel the tenderness, the sweetness and the solemnity with which Jesus turned to Peter and said, "Blessed art thou, Simon Barjonah: for flesh and blood hath not revealed it unto thee but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

On which rock was Christ to build His church?

There are at least three major interpretations to this most important passage. These different explanations are given by the Catholics, the Protestants and the Latter-day Saints.

The Catholics maintain that because of Peter's glorious confession or profession of faith in the divinity of Christ he became the chief of the apostles and the future visible head of

the church. They say that Peter was the rock on which Christ meant He would build His church. As a minor evidence they bring forth the fact that the name Peter means a stone or a rock.

It is inconceivable that the Divine Architect and Builder would use as the foundation or corner stone of His church a human being. At best a human is weak and subject to the temptations of the flesh. While Peter may have had a rock-like nature, it is nevertheless true that at times he was not only disobedient but denying. Shortly after his glorious confession he was severely chastised by Jesus. With considerable indignation Christ rebuked him with the harsh words, "Peter, get thee behind me Satan, thou art an offence to me."

The gates of hell or the portals of death did prevail against Peter in his death.

But the Catholics also claim that Peter as the primate or the greatest of the apostles established the Roman Catholic Church in Rome nine years after the Crucifixion.

One of the strongest evidences against the Catholic claim comes indirectly from Paul's epistle to the Romans. When Paul wrote that epistle about A.D. 60 he had never been in Rome. He says so in chapter 1: 13. It seems reasonable to suppose that if Peter had been there already then for 18 years Paul would have been acquainted with that situation. That he did not know it is evident from the fact that in the entire epistle to the Romans not one word is mentioned about Peter, although all of the sixteenth chapter of the epistle is devoted to greeting friends of Paul living in Rome.

Paul tells of his intention (1: 9-11) to visit their city to impart to them some spiritual gift, to the end that they may be established in the faith.

Such a statement he never would have made had he known Peter were already there. Throughout his missionary labours Paul steadfastly refused to preach the Gospel where some other apostle already had done so. In II Corinthians 10: 16, written by Paul before his epistle to the Romans, he tells the Corinthians of his intention to preach the Gospel beyond their region but not to glory in another's province in regard to things ready to his hand.

To the Romans themselves he reiterates that idea or determination when in 15: 20 he says: "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."

Since Protestantism is divided into a multiplicity of sects and denominations no official interpretation on that subject could be given for the entire group of Protestant organizations. However, leading Protestant ministers explain that the rock on which Christ meant His church was to be built is the confession made by Peter: "Thou art the Christ, the Son of the Living God."

Therefore they hold that whosoever would be saved should imitate Peter in his true confession of Christ, the living rock.

Continued on page 637

POETRY

THROUGH THE YEAR

God be with you in the springtime,
When the violets unfold,
And the buttercups and cowslips
Fill the fields with yellow gold;
In the time of apple blossoms,
When the happy bluebirds sing,
Filling all the world with gladness—
God be with you in the spring!

God be with you in the summer,
When the sweet June roses blow,
When the bobolinks are laughing,
And the brooks with music flow;
When the fields are white with daisies
And the days are glad and long—
God be with you in the summer,
Filling all your world with song.

God be with you in the autumn,
When the birds and flowers have fled,
And along the woodland pathways
Leaves are falling, gold and red;
When the summer lies behind you,
In the evening of the year—
God be with you in the autumn,
Then to fill your heart with cheer.

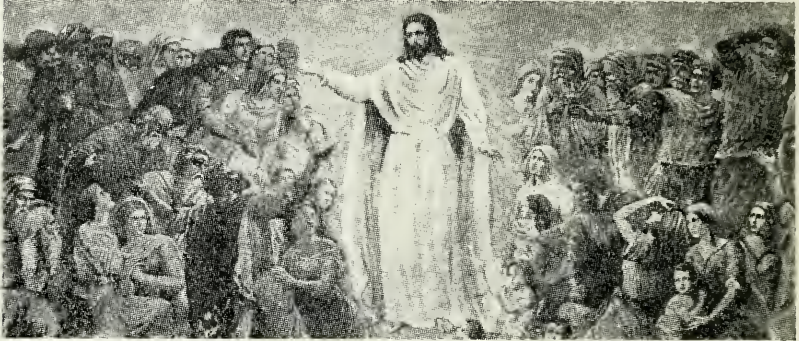
God be with you in the winter,
When the snow lies deep and white;
When the sleeping fields are silent,
And the stars gleam cold and bright;
When the hands and heart are tired,
With life's long and weary quest—
God be with you in the winter,
Just to guide you into rest!

—*Julian S. Cutler.*

The Christ Story In The Book Of Mormon

By ELDER SAMUEL L. HOLMES

THE burden of the message of the Book of Mormon is an attestation of the divinity of Jesus Christ. At this statement one may well ask that if the book is what it purports to be—a record of God's dealings with certain ancestors of the American Indians—how can it testify to the divinity of Jesus and His mission? How can a record which was hidden in a



Christ appearing to the Nephites

hill in 400 A.D. and whose people had no known intercourse with Europe until the 15th Century bear witness to Christ? If the first statement can be proved it should be evidence of the credibility and authenticity of the book as a new witness for Christ.

Turn first to the words of Jesus Himself recorded in John 10: 16, at the time when Jesus was speaking of Himself in terms of the Good Shepherd. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." It is sometimes mistakenly supposed that the reference was to the gentile nations, but that cannot be, for the charge was specifically given the Apostles to preach to the gentiles. Whom, then, could He have meant? These people on another continent whose record we are discussing?

Look at the story of those Nephite people at the time of, and just previous to, the marvellous events of Christ's life in the near east. The time and circumstances of the Messiah's birth were predicted by several prophets: Lehi (1st Nephi 1: 19), Nephi (1st Nephi 11), Benjamin (Mosiah 3), Abinadi (Mosiah 13). Samuel, a righteous Lamanite, turned prophet by the power of God, was the last to predict. Five years before Christ's birth he foretold all the signs that would accompany it and herald it to the inhabitants of the western hemisphere. Similarly, he predicted the signs to occur at the Saviour's death (Helaman 14).

These prophecies were all literally fulfilled. The book tells of the disputations among the people as the date drew near, and of their fear and repentance at the coming of the signs. Then as the 33 predicted years passed, they gradually fell away, but at the end of the 33rd year they again began to doubt and wonder whether or not the prophecies would be fulfilled as before.

At this point the book tells of the dramatic fulfilment—the terrible tempests that filled the earth, the three days of darkness, the earthquakes and floods and the voice from Heaven. The survivors gathered together in the great city. Then occurred the greatest event of this volume of scripture: the appearance of Jesus Christ to the people of the American continent. The assembled multitude heard a voice from heaven, and saw the glorious personage of the Resurrected Christ descend to them (3rd Nephi 11).

The Great Teacher taught them all things pertaining to His kingdom—of His atoning sacrifice and the salvation made possible to man through it, of the Gospel of brotherly love, of faith, repentance, baptism, and promised them that the Holy Ghost would minister to them if they were worthy. He taught them the Christian virtues, healed their sick, and blessed their children. He told them of many things to come and expounded God's purposes to them. He ordained apostles among them and set up an organization for the prosecution of His work, just as He had done on the other hemisphere. Then as He left them, He promised that He would return.

Now, have we any external evidence to support this scriptural story? Let me take you to the time when Cortez was conquering Mexico, about 1520. Just as Christ's Church in the near east had gradually fallen away, so had the one in the west. In the east it was mainly due to the influx of foreign paganism. In the west it was a reversion to the previous Lamanite heathenism. But had the descendants of those people to whom Jesus had also come entirely forgotten the White God who had wrought wondrous miracles before the very eyes of their ancestors?

Columbus called them Indians and later Spaniards found these remnants of the Nephites dressed in ornate, yet hideous, costumes, performing heathen rites that bore a marked resemblance to the ordinances of these Christian conquistadores. The Indians immersed their children in water when they were about 12 years old and called it a name which signified "second birth," for it washed away sin and the result was a new disposition for good in the child. They made human sacrifices regularly, and let the blood drip onto small cakes of maize which they ate—that the virtues of the god, Quetzalcoatl, to whom they were symbolically sacrificing the unfortunate victim, might be imbued within them. This latter seemed a perverted attempt at commemoration of the sacrament.

Later the conquerors learned of the traditions of this people and the reasons why the Spaniards had at first been welcomed as the White God returning with His aids. The following is

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THURSDAY, OCTOBER 5, 1939

EDITORIAL

Building Mansions

IN these times when all citizens are called upon to make sacrifices, effect economies, draw upon reserves for the common good, it is well that we be reminded that there are other assets, less obvious but not less real, reserves of which will insure eternal happiness.

The Gospel is a constant reminder that we are building for eternity, that the eternal things with which we build will stand some day to judge us if we ourselves are to endure. Someone has said, "All that we think, say and do will go on forever." If this is true, then we should strive to indulge only thoughts, use only words and do only deeds which we are content to have go on forever.

With these eternal materials and in this realm of eternal things we are building mansions for ourselves. Whether we are to enjoy them or be made miserable by their reminders of what might have been, depends upon eternal vigilance and divine guidance.

The Rich Man And The Builder

THE story is told of a rich man who, before leaving on a long journey, instructed a contractor to build a house for him. He left with him a large sum of money and said, "Because I trust you, I shall give you full charge of the selection of the building materials and the construction of the house. I want it built of the best materials, deep and broad foundations, heavy joists, strong beams, hard wood floors, substantial walls, enduring roof—build it only of the best, and have it ready for me upon my return."

As the rich man went away the builder, being tempted by the money entrusted to him, began to think of ways by which he could cheat his employer, and thereby have for himself part of the building fund. He, thereupon, purchased poorer materials for those parts of the house which would not be seen. The foundation was narrow and shallow, the joists and the beams were inferior, the inner walls of poor materials, the supports for the roof inadequate in size and quality. He employed second and third class labourers and thus he saved a large percentage of the money and boasted of his "business ability."

Veneer Is Never Permanent

THE builder was careful to see that there was proper veneer wherever the eye of the owner might appraise the worth of the building from outer appearance. While the building was according to plan, it would not have stood a careful inspection, but the painting and the camouflage were so expertly done, that upon his return the owner expressed great delight at the excellence of the work of his trusted friend.

The owner, during his absence, had decided to take up his residence in a foreign land. Therefore, after commending the builder for his honesty and the quality of his work, he said to him, "As a reward for your faithful service, I give this house to you on condition that you live in it. It shall be a reminder that honesty pays, that integrity is a real asset, that a trust faithfully discharged brings satisfaction and peace of mind."

When the rich man had gone away the builder said to himself, "Oh, fool that I am, if I had only known that I was building for myself, that I must inhabit this house, how different it would have been. The foundation, joists and beams must soon give way; the walls will crumble and the roof cave in; the gift is a liability rather than an asset—I have cheated myself. My house built upon the sand must fall."

Build Eternal Mansions

OUR Heavenly Father entrusted to each of us the building of a house and has advised, not by "commandment or constraint—but by revelation and words of wisdom," that it should be built of the best materials and by honest and efficient craftsmen. He furthermore requires that the unseen parts shall be even better than the seen, for upon them the superstructure must rest. The outward appearance is of minor importance. He leaves the job to us, but someday we must report to him upon our stewardship. In this case, however, we cannot deceive, for He, to whom we must report, has a power by which He will inspect our house from centre to circumference; the hidden secrets shall be made known. But, in this case, we know beforehand that we are building for ourselves and not another. Regardless of the excellence or the inferiority of our work He will say to us, "This is your house, you built it and now throughout the ages you shall inhabit it." *"He who sins against men may fear discovery; but he who sins against God is sure of it."*

Let us build, then, as though we expect to be the tenants and the owners. Let us keep in mind the fact that we are building for eternity. The Gospel of Jesus Christ as restored in our time gives all the plans and specifications for the building. It tells how the timbers may be properly seasoned; warns against corroding agencies, termites of sin; stresses quality rather than appearance; urges broad and deep foundations and reminds us that time will remove veneer, expose all make-believe and that real work alone will stand.

Let us do our work so well, "both the unseen and the seen," that the house where Gods may dwell shall be "beautiful, entire and clean."—HUGH B. BROWN

A Mormon Conventicle

By JOHN GREENLEAF WHITTIER

FROM HOWITT'S JOURNAL

PASSING up Merrimack-street the other day, my attention was arrested by a loud earnest voice, apparently engaged in preaching, or rather "holding forth" in the second story of the building opposite. I was in the mood to welcome anything of a novel character, and following the sound, I passed up a flight of steps leading to a long, narrow and somewhat shabby room dignified by the appellation of Classic Hall.

THE following article is condensed from the October 1st issue of the MILLENNIAL STAR in the year 1848. It presents a historically interesting account of the famed poet's attendance at an early Mormon meeting in Great Britain. This commentary gives an excellent description of missionary work at that time in this country and also a glimpse into contemporary opinion of the Church and its tenets in its infancy.

Seating myself, I looked about me. There were from fifty to one hundred persons in the audience, in which nearly all classes of this heterogeneous community seemed pretty fairly represented, all listening with more or less attention to the speaker.

He was a young man with dark, enthusiastic complexion, black eyes and hair; with his collar thrown back, and his coat cuffs turned over, revealing a somewhat undue quantity of "fine linen," bending over his coarse pulpit, gesticulating with the vehemence of Hamlet's player, "tearing his passion to rags." A band of mourning crepe, fluttering with the spasmodic action of his left arm, and an allusion to "our late beloved brother Joseph Smith," sufficiently indicated the sect of the speaker. He was a Mormon—a Saint of the Latter-days.

His theme was the power of faith. Although evidently unlearned, there was a straightforward vehemence and intense earnestness in his manner, which at once disarmed any criticism . . .

In listening to these modern prophets, I discovered, as I think, the great secret of their success in making converts. They speak to a common feeling; they minister to a universal want. They contrast strongly the miraculous power of the Gospel in the apostolic time with the present state of our nominal Christianity. They ask for the signs of divine power; the faith, overcoming all things, which opened the prison doors of the apostles, gave them power over the elements, which rebuked disease and death itself, and made visible to all the presence of the Living God. They ask for any declaration in the Scriptures that this miraculous power of faith was to be confined to the first confessors of Christianity. They speak a language of hope and promise to weak, weary hearts, tossed

and troubled, who have wandered from sect to sect, seeking in vain for the primal manifestations of the divine power . . .

That the great majority of the Latter-day Saints are honest and sincere, I have no reason to doubt. They have made great sacrifices and endured severe and protracted persecution for their faith. The reports circulated against them by their unprincipled enemies in the West, are in the main destitute of foundation. I place no dependence upon charges made against them by the ruffian mob of the Mississippi valley, and the reckless slave-drivers, who, at the point of the bayonet and the bowie-knife, expelled them from Missouri, and signalized their Christian crusade against unbelievers by murdering old men, and violating their innocent wives and daughters. It is natural that the wrong-doers should hate those whom they have so foully injured.

The Prophet himself, the master spirit of this extraordinary religious movement, is no more. He died by the hands of wicked and barbarous men, a martyr—unwilling, doubtless, but still a martyr—of his faith. For, after all, he could not have been wholly insincere . . .

In the "Narrative of an Eye-witness of the Mormon Massacre," published in a Western paper, I was a good deal impressed by the writer's account of the departure of the Prophet from "the holy city" to deliver himself up to the state authorities at Warsaw.* It was well understood that in so doing he was about to subject himself to extreme hazard. The whole country round about was swarming with armed men, eager to imbrue their hands in his blood. The city was in a fearful state of alarm and excitement. The great Nauvoo legion, with its two thousand strong, was drawn up in the principal square. A word from the Prophet would have converted that dark, silent mass into desperate and unsparing defenders of their leader and the holy place of their faith. Mounted on his favourite black horse, he rode through the glittering files, and with words of cheer and encouragement exhorted them to obey the laws of the state, and give their enemies no excuse for persecution and outrage. "Well," said he, as he left them, "they are good boys if I never see them again." Taking leave of his family, and his more intimate friends, he turned his horse and rode up in front of the great temple, as if to take a final look at the proudest trophy of his power. After contemplating it for awhile in silence, he put spurs to his horse and, in company with his brother, who, it will be recollected, shared his fate in the prison, dashed away towards Warsaw,* and the prairie horizon shut down between him and the City of the Saints for the last time.

Once in the world's history we were to have a Yankee prophet, and we have had him in Smith. For good or for evil, he has left his track on the great pathway of life; or, to use the words of Horne, "knocked out for himself a window in the wall of the nineteenth century," whence his rude, bold, good-humoured face will peer out upon the generation to come.

*The writer was evidently mistaken as the death of the Prophet and his brother took place in Carthage, Illinois, and not Warsaw.



Have Courage To Say "I Don't Know"

By PRESIDENT JOSEPH F. SMITH

FROM THE JUVENILE INSTRUCTOR, MAY, 1911

OUR methods in speculation and reasoning about the things of God may often be harmless; but if we depart from the simplicity of God's word into a spirit of rationalism, we become the victims of vanity, which endangers the true spirit of worship in the human heart. It is not easy for men to give up their vanities, to overcome their preconceived notions, and surrender themselves, heart and soul, to the will of God which is always higher than their own. The dangers of religious speculations are as great today as they were in the days of Christ, and if we would avoid these dangers we must adhere to the simplicity of our religious beliefs and practices. When men and women realize they are getting into deep water where their footing is insecure, they should retreat, for they may be sure that the course they have been taking will lead them more and more away from their bearings which are not always easy to regain. The religion of the heart, the unaffected and simple communion which we should hold with God, is the highest safeguard of the Latter-day Saints. It is no discredit to our intelligence or to our integrity to say frankly in the face of a hundred speculative questions, "I do not know."

One thing is certain, and that is, God has revealed enough to our understanding for our exaltation and for our happiness. Let the saints, then, utilize what they already have; be simple and unaffected in their religion, both in thought and word, and they will not easily lose their bearings and be subjected to the vain philosophies of man.

“WHOM SAY YE THAT I AM?”

Continued from page 628

They maintain that since the church was founded on the rock of inspired confession, all that is necessary to obtain salvation is to believe or confess that Jesus is the Christ. That is why many of the Protestant organizations preach at their revival meetings: “Confess Christ and be saved. He will take you just as you are. Just confess and all is well.” That is also why they believe in the sufficiency of death-bed repentance or confessions.

The Latter-day Saints reject both the Catholic and the Protestant explanations. They testify to the world that the rock on which the Church of Christ is established is *divine revelation*. Remember that Peter did not know of himself that Jesus was the Christ, the Son of the living God, neither had it been told to him by mortal man. Christ emphatically told him, “Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

Christ’s answer to Peter may be told in this manner without distorting the meaning: “Blessed art thou, Simon, son of Jona, for man has not told you that I am the son of God but it has been revealed to you by my Father which is in heaven. And I want to impress upon you the fact that just as sure as you are Peter, just so sure will I build my church upon revelation from heaven and the powers of evil shall not succeed in preventing that principle from functioning.”

The Latter-day Saints maintain that the Church of Christ cannot exist without direct and constant revelation from heaven. Without revelation, or its companion, inspiration, no individual can know for a certainty that Jesus is the Christ. Without revelation those entrusted with the Priesthood of God cannot guide the destinies of the Church along the path desired by the Divine Leader.

In His answer to Peter, Christ promised that the gates of hell never would triumph over the rock on which His Church was to be built. Even as that promise was uttered, those very gates appeared as a yawning abyss of death ready to swallow Christ, the apostles and the saints. During the dark ages that ensued—the time when apostacy was rampant and revelation was curtailed—it seemed as if the Church of Christ never more would be permitted to flourish on the earth. Then the hostile hosts of hell battered the apparently defenceless structure of Christ and spread ignorance and intolerance throughout the world.

Satan ruled with an iron hand during all of those long, dark centuries. He seemed to sway the world. His power seemed to go unchallenged. Small wonder then that he wanted to perpetuate that power—that he was unwilling to release the hold he held on the world. But a little more than 100 years ago things began to happen which shook Satan out of his self-satisfaction. Signs began to appear on the eastern sky which

indicated the dawn of a new dispensation. Satan bestirred himself again. He began to array his legions for a most desperate struggle—a struggle that was fought more tenaciously than is generally realized. On the outcome of that struggle hinged the promise made centuries before to Peter, “the gates of hell shall not prevail against it.” It was a struggle in which Lucifer rallied his utmost strength to prevent the exercise of the principle, or the rock, on which Christ told Peter the church was to be built. It was a test to decide if Satan were powerful enough to prevent God to reveal Himself to man on earth.

Satan knew that the time was about ready for that evil power to be broken. He knew what God's plans were regarding that young fair-haired boy who had come into the grove at Palmyra to pray. And so Satan fought with all his might to prevent Jesus from fulfilling His age-old promise. He tried to destroy the praying lad. He tried to crush the very life out of his body.

Had he succeeded in his evil design he would at least for the time being have prevented the restoration of the Gospel. Someone other than Joseph Smith would then have had to be raised up to carry on that important work.

But Jesus had promised that the gates of hell should not prevail against revelation. So as the spirit of Joseph continued to pray the darkness of hell suddenly vanished. Surrounding the wisdom-seeking boy was a shining pillar of light in which appeared the Father and the Son. “Joseph, this is My beloved Son. Hear him.”

The promise had been fulfilled. “Upon this rock will I build my church; and the gates of hell shall not prevail against it.” Once more had been demonstrated the fact that on *revelation* the Church of Christ is to be constructed.

As a result of that revelation, the Latter-day Saints today as Peter of old answer the Master's question, “Whom say ye that I am?” with the same electrifying reply, “Thou art the Christ, the Son of the living God.”



THE CHRIST STORY IN THE BOOK OF MORMON

Continued from page 631

the substance of the tradition of the Aztecs of Mexico—there is a counterpart, with slight variations, among nearly every tribe of Indians in the Americas.

The Aztecs worshipped a god named Quetzalcoatl, who was lesser than another god, his father. His mother was a virgin who bore him in the flesh. His birth had been on the “day of three suns.” Quetzalcoatl had come to earth for his father—he was eternal like his father—and had been killed on a cross for the sins of all men. At the time he was killed destruction occurred, people were killed, and the face of the earth was changed. He rose from the grave and came to this people to teach them many things, which are also remarkably similar to the moral precepts of Jesus. Lastly, Quetzalcoatl told them

that they would live again with him after death, taught them the rites which they performed, and promised to return someday. Even today these legends persist. The sacrifices have long since been abolished, but Redmen still teach their sons that the great White God who taught them the arts and brought them a period of happiness will yet return.

The similarity of the Indian version of Christ's visit to the Book of Mormon story cannot be denied, even though the former has been greatly heathenized through the centuries. Is it not just and reasonable that these other sheep should know Christ? Is not this powerful evidence of the authenticity of the Book of Mormon. We proclaim it as scripture of equal authority and explanatory of and supplementary to the Holy Bible. Are not its possibilities fascinating?



GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

October 1st, 1844:—John W. Young was born in Nauvoo, Illinois. Elder Young became first counsellor in the First Presidency in 1876.

October 1st, 1913:—The Seagull Monument on Temple Square, Salt Lake City, Utah, was dedicated. This column was raised in commemoration of the birds that miraculously saved the crops of the early Pioneers. During one of the first harvests in the Salt Lake valley hordes of crickets appeared and began to devastate the fields. In answer to prayer at the time when it seemed that complete disaster could not be averted, thousands of seagulls came to devour the insects and save the much-needed harvest. The Seagull Monument has become one of the historical monuments of America and is viewed by thousands of tourists each year.

October 3rd, 1806:—Oliver Cowdery, one of the Three Witnesses, and scribe and friend of the Prophet Joseph Smith, was born at Wells, Rutland, Vermont.

October 4th, 1867:—The first general conference was held in the newly-completed Salt Lake Tabernacle. This auditorium, one of the world's largest, measures 250 feet by 150 feet and is 68 feet high. Because of its turtle-back, bridged construction it is today one of the most acoustically perfect buildings in the world. The Tabernacle seats approximately 8,000 persons.

October 7th, 1837:—Mary Smithies, daughter of James and Nancy Knowles Smithies of Barshe, Yorkshire, was the first child to be born into the Church in Great Britain. She was blessed by Elder Heber C. Kimball.

Of Current Interest

IN METROPOLITAN New York are at least 20 cities of more than 25,000 population; as many people as live in the whole of the Dominion of Canada.

OF THE 40,000,000 motor-car drivers throughout the world, 30 per cent are women, accounting for less than 25 per cent of the actual driving.



From the Mission Field

DOINGS IN THE DISTRICTS

Birmingham

The following times of meetings have been announced for the respective branches of Birmingham District: Handsworth—Sunday School 10.30 a.m., sacrament meeting 3 p.m.; Kidderminster—Sunday School 10.30 a.m., sacrament meeting 3 p.m.; Northampton—sacrament meeting on the first and third Sundays of each month at 3 p.m.; Nuneaton—Sunday School 11 a.m., sacrament meeting 3.30 p.m.; Sparkbrook—Sunday School 10.30 a.m.; sacrament meeting 3.30 p.m.; Staffordshire—Sunday School 11 a.m., sacrament meeting 3.30 p.m.



Liverpool

On Sunday, September 17th, Wigan Branch held Harvest Thanksgiving Services. Brothers Joseph Heyes, Horace Heyes, Thomas Nurdin and Frank Brindle were the speakers in the afternoon session. Sister Edna Heyes gave a reading during this meeting. At the evening session Brothers Norman H. Rickard, Horace Heyes and David Johnson gave addresses. During the services voluntary contributions were collected for the benefit of the local infirmary.



London

A baptismal service was held in South London Branch chapel on Sunday, October 1st. Jean Gwenoline Silsbury, daughter of Charles W. and Sister Silsbury of South London Branch, was baptized by

Elder Samuel S. Musser and confirmed by President Hugh B. Brown. Elder Grant R. Holt conducted the service and Elders Samuel L. Holmes and Jack H. Adamson spoke briefly on the ordinances of baptism and confirmation.

The revised times of meetings in the following branches of London District have been announced: St. Albans Branch Sunday School at 2.30 p.m. and sacrament meeting at 4.15 p.m.; Luton Branch Sunday School at 2.30 p.m. and sacrament meeting at 4.00 p.m.; Letchworth Branch Sunday School at 2.30 p.m. and sacrament meeting at 4.00 p.m.; Brighton Branch Sunday School at 2.30 p.m. and sacrament meeting at 4.30 p.m. Brighton Branch meetings are being held at the home of Sister Skelcher, 50a, Compton Avenue, Brighton. Catford Branch has announced that Sunday School will meet at 2.30 p.m. and sacrament meeting at 4.30 p.m. at the home of Brother F. N. Wood, 57, King Alfred's Road, Lewisham.



Manchester

Oldham Branch has announced that sacrament meetings will be held at the Latter-day Saint hall at 6 p.m. until further notice. Auxiliary meetings will be held in homes of the saints and times will be announced locally.



Nottingham

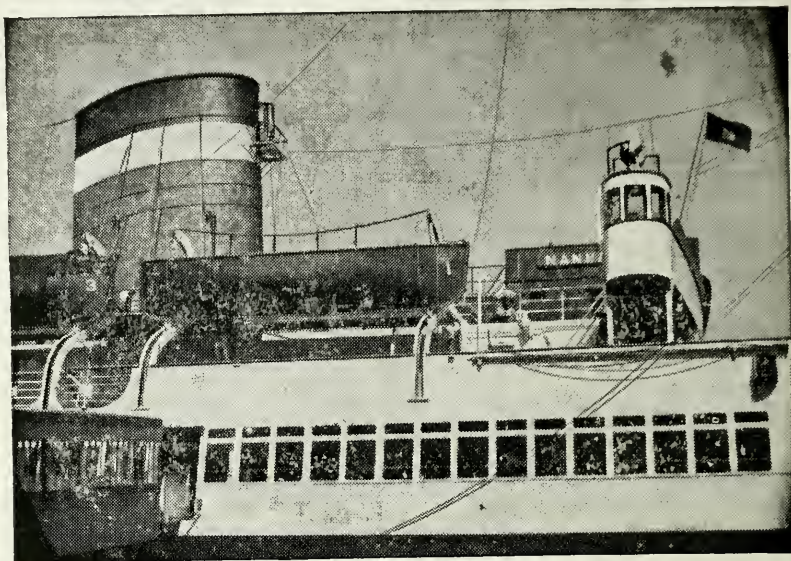
Derby Branch has announced that Sunday School will be held at 11 a.m. and sacrament meeting at 3 p.m. until further notice.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**
Corn Exchange,
5, Hadden Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers
Lord Street. West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
50a, Compton Ave.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
16, Austin Road.
- Great Yarmouth:**
Johnson's Rooms,
Northgate Street.
- Grimsbey:**
Thrift Hall,
Pasture Street.
- Guisborough:**
L. D. S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Leichworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall,
Newdegate Street.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L. D. S. Hall,
36, Fowler Street.
- Staffordshire:**
Washington Bldgs.,
Wolverhampton.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road
- Wigan:**
*L and Y Station.

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